

The Inquirer.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

SUNDAY, May 29.

LONDON.

Acton, Creffield-road, 11.15 and 7, Mr. J. W. GALE.
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11, Rev. GORDON COOPER, B.A.; 7, Mr. A. STEPHEN NOEL.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Mr. W. RUSSELL.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. T. E. M. EDWARDS.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. J. WOOD; 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Wentworth Hall, Ballards-lane, 6.30, Rev. J. C. BALLANTYNE.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. P. W. STANGER; 6.30, Rev. J. ELLIS.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. H. ROSE.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW.
 Harlesden, Willesden High School, Craven Park, 7, Rev. J. A. PEARSON.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. W. RUSSELL; 7, Rev. Dr. CRESSEY.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. W. TUDOR JONES, Ph.D., F.R.G.S., late of Wellington, New Zealand.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, B.A.
 Peckham, Avondale-road, 11, Rev. J. A. PEARSON; 6.30, Rev. G. CRITCHLEY, B.A.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, P.S.M., Rev. JOHN ELLIS; 6.30, Mr. P. W. STANGER.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPFS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. JOHN HOWARD.
 Wood Green Unity Church, 11 and 7, Rev. E. H. PICKERING, B.A.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. JOHN WORSLEY AUSTIN, M.A.
 BLACKBURN, King William street, near Sudell Cross, 10.45 and 6.30, Rev. E. W. SEALY, M.A.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 Bournemouth, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.
 BRADFORD, Chapel Lane Chapel, 10.30, Rev. H. McLACHLAN, M.A., B.D.; 6.30, Rev. J. S. MATHERS, M.A.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. MORGAN WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. FELIX HOLT, B.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. E. S. HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, Anniversary, 10.45 and 6.30, Rev. W. WILSON.
 GORTON, Brookfield Church, 10.45 and 6.30, Rev. GEORGE EVANS, M.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.15, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. S. H. STREET; 6.30, Rev. J. ANDERTON.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. N. ANDERTON, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30.
 OXFORD, Manchester College, 11.30, Rev. STOPFORD A. BROOKE, LL.D.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. OTTWEILL BINNS, B.A.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. Dr. STANLEY MELLOR.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. H. M. LIVENS.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service (only), 11, Rev. GEORGE STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

VICTORIA, BRITISH COLUMBIA.

First Unitarian Church, Eagles Hall, Government-street, 7.30, Rev. H. G. KELLINGTON, M.A.

DEATH.

PEYTON.—On May 23, at Westfield, Edgbaston, Richard Peyton, in his 85th year.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * *All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.*

NOTES OF THE WEEK.

THE annual meeting of the Peace Society was held at the Guildhall on Tuesday. The Bishop of Hereford, who presided over what he called an “unprecedented gathering,” spoke of the growth of the desire for mutual peace and goodwill all over the civilised world, especially among the masses of the industrial population. He regarded it as a hopeful sign that nations are being taught more than ever before that every nation has a moral personality, and that nations, no less than individuals, are responsible for their policy and their line of conduct.

At a meeting of Unitarian ministers held in London last week, the following resolution was passed unanimously :— “That this meeting of Unitarian ministers from different parts of the country respectfully urges on the Government the necessity of modifying the Royal Declaration so as not to unnecessarily wound the feelings of our Roman Catholic fellow-subjects.”

THE Registrar General's annual summary, which has been issued this week, is, as usual, a document of great public interest, especially for those with a gift for reading the inner meaning of statistics.

The population of England and Wales for the middle of the year 1909 is estimated at 35,756,615 persons, of whom 17,265,780 were males and 18,490,835 females. The estimated increase in the population of England and Wales, enumerated at the end of March, 1901 (32,527,843), amounts to 3,228,772 persons.

The population of London, which in March, 1901, was 4,536,267, was estimated to be 4,833,938 in the middle of 1909, an

increase of 297,671 persons in eight years. The population of Greater London, which corresponds to the “Metropolitan” and “City” Police Districts, was 7,429,740 ; 2,595,802 of these were living in the “Outer Ring.”

THE birth-rate still shows a tendency to decline, being 0.9 per 1,000 of the population below the rate for 1908. It is, however, very satisfactory to find that there is a distinct improvement in the figures of infantile mortality, measured by the proportion of deaths under one year of age to registered births. Last year the rate was 109 per 1,000, which is 11 per 1,000 below the rate in 1908, and lower than that for any other year on record.

As was anticipated, the first stage in the Doncaster Chapel case has resulted in a victory for the trustees. On Tuesday Mr. Justice Joyce issued an order to close the chapel until the trial of the action or further order, expressing the opinion that the trust deed is binding until superseded by a scheme. It has been made clear in the legal argument that it is not the minister's particular type of heresy which is at fault, but his failure to teach and preach the doctrines of strict Calvinism as laid down in the trust deed.

A VERY critical situation has been created by this decision, and, if it is taken as a precedent and matters are pushed to a similar issue in other places, a legal remedy will have to be found. We think that it would be probably a good thing that the whole question should be fought out and settled on the lines of a broad recognition of the right of the living church to control its own affairs and adapt itself to changed conditions. Any attempt merely to relax the terms so as to include the average opinions of to-day would be a fatal surrender of principle to temporary expediency.

DR. FORSYTH has written a long letter, which appeared in the *Christian World* last week, dealing with some of his own recent utterances. It is not the kind of explanation which smoothes away difficulties, and it must be confessed that Dr. Forsyth seems quite incapable of seeing that his rhetorical extravagance, never quite free from personal bitterness, simply muddies the waters of controversy and confuses the issues of thought. He is ready apparently to define in set terms the limits of the unwritten liberties of Congregationalism, if he can secure the exclusive triumph of his own opinions in no other way. But he has yet to prove that any considerable body of men is prepared to accept his theological dictatorship.

THE letter by Dr. Horton which appears in the same issue of the *Christian World* on “Mr. Campbell and the City Temple” is written in a very different spirit. He sees that it is a Christian thing to judge churches and ministers by their fruits, and he proceeds to pay a warm tribute to the spiritual work which is being accomplished at the City Temple. “The crowds of many ranks and grades and types which throng around that pulpit are drawn into a true society of Christ ; they become fervent, prayerful, and spiritually active.” But why does Dr. Horton proceed immediately to abandon this just and generous temper in order to assure us that those people do not feel “that they are fed on the frugal fare, or warmed by the chilly embers of Unitarianism” ? Does he know by deep and wide experience that Unitarians cannot stand the same practical test ? If not, we think that Dr. Horton owes it to himself and his reputation for fairness and charity to refrain from these vague appeals to popular prejudice. The warm tribute to Mr. Campbell, which will give real pleasure to all generous minds, is only weakened by any suspicion of unfairness to other people, who are also seekers after God and servants of His Will.

LIBERAL CHRISTIANITY A SPIRITUAL MOVEMENT.

THE change which we announced last week in the title of the Progressive League is likely to bring the term Liberal Christianity into notice in quarters where it has not been familiar hitherto. Eager questions will be asked about its precise meaning, and the movement which it describes will be scanned closely and critically for signs of spiritual quickening and a gospel of power in the common life of men. We believe that as a name, which is to be taken in no sense as a restrictive definition, it has two signal virtues. In its breadth and inclusiveness it reflects the wider sympathies of contemporary religion, for which life is a higher term than dogma or opinion. In its definite colouring it makes no breach with the past, but honours the principle of continuity, and retains for wider uses the spiritual force of the Christian tradition. It is just these two qualities which are needed to give it imaginative appeal. A fitting name is an important asset for a popular movement; and we can think of none which fits the facts of the situation so exactly, or is more likely to prove attractive to the converging multitudes from the north and the south, from the east and the west, who are anxious to work together for the kingdom of God.

It is certain that no denominational name could be acceptable; for it is recognised that the new point of view is neither the property nor the creation of any denomination. In the federation of sympathy there must be no talk of a predominant partner. It is natural for separate groups to insist a little on their rights of spiritual primogeniture, and to be sensitive for the honour of those special aspects of truth for which they have borne brave and often suffering witness. But no man who has entered into the thought of the vastness and the mysterious complexity of the forces, which have been slowly re-creating the spiritual life of the modern world, will care to spend his time in staking out private claims. What church or party will expose itself to extinguishable laughter by asking for the chief credit in the new message of philosophy, history, and science, in the advance of Biblical studies, in the knitting together of wider religious sympathies, in social upheaval and democratic vision and mystic dream? Liberal Christianity is becoming a world movement because it has been fashioned by world forces.

But in our own country and the particular religious situation in which we find ourselves to-day, and that is our chief concern, there are three separate lines of tradition and emphasis which must claim our attention. It is enough to point out their significance without trying to place

them in any order of value. Questions of predominance or equivalence in the complex whole of the religious life are largely temperamental. There is first of all what for lack of a better name we must call the rationalistic element. It has attempted the severe task of excluding what is unreasonable from religion, and especially from Christian doctrine. Its method has been largely that of criticism, not of course unmixed with speculative thought, and the solvent of common sense. In an organised form it has been represented chiefly by the Unitarian Movement, which Mr. TARRANT described in his recent Essex Hall lecture. No one can study the Movement with any degree of sympathy, still less live within it, without discovering how much it contains of deep piety, of fine enthusiasm, and of the common religious experience of Christendom, in addition to its rationalism. This is often overlooked, and leads to popular verdicts about coldness and want of spirituality due chiefly to ignorance or prejudice. But at the same time, it will hardly be disputed that, so far as the general world is concerned, the chief contribution of Unitarianism to the liberal movement in religion has been its insistence on the claims of reason and the rights of private judgment. It has tended to create strong individuals rather than strong Churches, and can hardly be said to have appealed to the world and held its heart captive by the fervour of its faith. It is quite possible that its long and lonely struggle was the price which had to be paid for the recovery of the rights of thought, and the patient disentangling of truth from error which must precede reconstruction. But in itself it is incomplete, and those who are most loyal to it, and owe priceless elements of tolerance and sympathy and intellectual sanity in their own religious life to its influence, will be the first to acknowledge that it alone has no claim to represent Liberal Christianity in its breadth and fulness. It is a regiment in the army, but it is not the army.

Another important stream of influence has come from the evangelical side. Evangelicalism is an experience before it is a creed, and many broadminded men have made the discovery that they can modify the interpreting dogma, and restate it in modern terms, without destroying or even disturbing those inner experiences, which are in themselves the assurance of forgiveness and fellowship and peace with God. Here is the heart of the redemptive power of Christianity, its deep psychology of the soul. We do not believe for a moment that evangelical religion is played out, or that liberal thought can triumph by ignoring it. There are very welcome signs that it is going to retain its atmosphere of prayerfulness, its sense of mystical fellowship with redeeming Love, and

its gift of fervent popular appeal, while it adapts itself to the wider horizons of thought and a more catholic religious sympathy. No influence could be more salutary for Liberal Christianity than a re-invigorated Evangelicalism of this type.

But both rational thought and evangelical faith have an inherent tendency, when they are left to themselves, to ignore the corporate side of the Christian life. They issue almost inevitably in the individualism of the convinced mind or the saved soul. Vast areas of the religious life lie outside these two terms. It was inherent in the very nature of Christianity that it should produce the Church, the corporate society of the faithful, a living organism which receives the passing generations into itself, and through them transmits its divine secret to peoples yet unborn. It is this note of catholicity which is distinctive of that aspect of the liberal movement known as Modernism. If the Modernist revolts against catholic dogma, he does so in the interest of catholic life, not in order to destroy the divine society, but to make it strong and healthy in a new environment. "Modernism is nothing," as a writer in the *Spectator* reminded us last week, "but the attempt, periodically necessary, continually renewed, to make a synthesis between religion and knowledge." But the attempt is made under the dominant influence of the idea of a corporate life and a continuous tradition, and these must find their place and bear their witness to men, who come from different regions of thought and experience, in the new synthesis of Liberal Christianity.

But is such a new synthesis possible? or must we be content to go on as we are in separate groups, simply with a little more cordiality in our diplomatic relations? This may suffice for to-day and to-morrow, because our habits of living apart die hard; but it is no heartening vision of the future. Liberal Christianity is a spiritual movement, because it is making people conscious that they care for the same things in such vital and fundamental ways as to produce a real fusion of sympathies. This fusion has already gone much deeper into our common life than appears on the surface, and it may soon be the cause of such an outpouring of religious energy and speaking with strange tongues of fire, that the hearts of men will be stirred to the high passion of sacrifice and fellowship, which has always marked periods of great religious awakening. In the meantime, along whatever line we are converging upon the common centre, we can at least guard against all forms of self-assertion and exaggerated personal claims which are likely to dim our own vision of the Truth and to hinder the growth of Liberal Christianity as a spiritual movement in the world.

LIFE, RELIGION & AFFAIRS.

CENTENARY OF THEODORE PARKER.

CELEBRATION AT ESSEX HALL.

THE most interesting and significant feature of the anniversary meetings of the British and Foreign Unitarian Association was the series of papers delivered as a tribute to the memory and influence of Theodore Parker at Essex Hall on Wednesday evening, May 18. With a curious coincidence of feeling, most of the speakers spoke of the celebration almost as an act of expiation, and more than one referred in strong and glowing words to the fact that we must honour dead prophets not by building their sepulchres, but by applying their spirit to the living difficulties of our own day.

The President of the Association was in the chair, and there was a crowded attendance.

CHAIRMAN'S SPEECH.

The Chairman said they were assembled to do honour to the memory of Theodore Parker, one of the most fearless champions of liberal religion, to whose clear vision much of the evolution of modern Unitarianism was due. He would not anticipate what would be said by the far more qualified speakers appointed to follow him, but there were certain thoughts suggested by the subject which he would be justified in emphasising simply for the sake of demonstrating beyond doubt the liberal and progressive nature of Unitarianism, of which the British and Foreign Unitarian Association was the representative and safeguard. Some present would remember the power and influence wielded by the great preacher in his lifetime—an influence highly displeasing to many Unitarians of the old school in this and his own country, his opinions being far too advanced to suit their taste. There was even a discussion in this Association as to the advisability of publishing his works many years after his death, but the memory of his manful struggle now appeals to our admiration and respect, and leads us to regret the coldness with which his efforts to spread the truth were received in his lifetime. The change was due to the fact of Unitarianism being liberal, progressive, and ever ready to listen to the utterances of those who believe they have a message to deliver. That there is no foundation in the charge of Unitarianism being narrow, sectarian, and bigoted would be amply proved by this evening's meeting. It was not over-hasty in its conclusions, desiring to test, but by no means finally rejecting any opinions which may be found consistent with the dictates of reason. Although they were met specially for the purpose of celebrating the centenary of Theodore Parker, at the same time all the members of this Association should be reminded of the fact that the present year is also the 100th anniversary of the birth of the great Unitarian, James Freeman Clarke, whose life and labours would ever be held in grateful memory by the members of their household of faith.

THEODORE PARKER AND HIS ENVIRONMENT.

BY THE REV. DR. CRESSEY.

PARKER was born into a home blessed with a free and truth-seeking atmosphere, and the general conditions of time and place were favourable. Boston was then, as perhaps now, the place in the world most liberal in religion. Nor was this liberalism confined to the "Hub" (and I beg to say that I use this term in a modest and restricted sense, as the centre of Massachusetts, not of the universe); Salem, Hingham and other towns vie with each other to-day in discovering passages in the yellowed sermons of their former minister prophetic of present thought. During the Spanish war a lady is said to have expressed fear lest Boston might be bombarded by the Spanish fleet. The reply was, "Have no anxiety, Madam. Boston is a mere form of thought." Whatever figurative truth there was in this statement in 1900 was equally true in Parker's day. The town was naturally the despair of the evangelical soul, whether of the peaceful and pious or of the militant and aggressive type. The state of mind of the despondent orthodox believer is illustrated in the story of the minister who, in the "long prayer," lamented the prevalence of heresy, described to the Lord its various forms and found consolation in the final ascription, "but we thank thee, O Lord, that thou art orthodox!"

But while environment cannot stifle genius, it often guides it. Parker was valiant on the misty slopes and summit of theology, yet he was best and greatest on the common earth of human justice, in condemnation and defiance of wrong and oppression. It is difficult to realise that fifty years ago in the great Republic of the West a race, on account of colour, was held as goods and chattels, but less hard to understand that the most dangerous foe of freedom was not the open advocacy of slavery by some ministers as a divine institution, but the peace-at-any-price party, which has existed in every nation from the days of ancient Carthage, in which conventionality stifled conscience, and principle and progress were subordinated to material prosperity. Here was an antagonist in magnitude worthy of his keenest and truest steel. He was not permitted even to look across the river of conflict to the promised land of freedom, but his spirit and influence were present in bivouac and battle, and largely through his conspicuous attitude Unitarianism was unpopular in the Southern States for more than a generation.

In the opening sermon of his Boston ministry, he said: "If I thought that this were so (that the Church were to do nothing for social reform) I should enter her portals but once again . . . to heave down her strong pillars, arch and dome, and roof and wall, and steeple and tower, though, like Samson, I buried myself under the ruins." In reality he was no insignificant instrument in pulling down many of the pillars of the temple of ecclesiastical dogma and bigotry, and he did not escape unscathed. His name was joined by the evangelical believers of his own and later time with those who were regarded historically as the

most bitter enemies of Christianity. Calumny and vituperation did not cease even with his death, and the sanctity of the last hours was invaded by fictions of remorse and agony of spirit. But the wounds of his life were received in his own house. Most of those Boston ministers whom Mr. Chadwick calls "humanists" refused him fellowship, and this to one whose life-blood was human association, whose heart was as tender as his intellect was fertile and his zeal quenchless. The illogical position of these men would seem ludicrous were it less lamentable. They accepted the position of Channing that reason and conscience are the highest revelation, yet proceeded to set up the results of their own reason as a standard of truth and fellowship. But, after all, the antagonism has been usually, often grossly, exaggerated. These divines did not represent the Unitarian body as a whole; they did not in fact entirely represent themselves. Their opposition was more professional than personal, more conventional than real.

In writing of Professor C. C. Everett, Professor Fenn, of Harvard University, has recently said that in his theology the two schools of thought in the Unitarian denomination—the naturalistic and the transcendental or mystical, which at one time threatened disruption—were harmonised in a higher synthesis. This is doubtless true, but even an intellectual body of Christians cares little for higher syntheses in the rarefied upper air of metaphysical theology. Theodore Parker earlier found a practical synthesis in common labour for social justice and reform.

Union and interest in work of a philanthropic and practical nature have done more in the way of harmony than any thought, however subtle and profound, and it is this kind of synthesis which the Christian world needs to-day—and naught else will be thoroughly effectual—in bringing together those who are in name, at least, much more at variance than any divisions in the ranks of liberal religion.

THEODORE PARKER: THE MAN.

BY THE REV. HENRY GOW.

THEODORE PARKER was a son of the farm, not, like many other great men, a son of the manse. God-fearing farming families have perhaps done more for the world and have produced more distinguished members of society than any other set of men. Nowhere are body, mind, and spirit so harmoniously developed. Fresh air and exercise, contact with nature in all her moods, the exhilarating and stern struggle for existence under primitive conditions, and combined with it the prevailing sense of duty, the simple faith in God, the reverence for great things, the love of books, a life unspoiled by frivolity and endless vanity which leads to nothing; these are the qualities which you find strongly marked in God-fearing farming families. Burns' "Cottar's Saturday Night" is no overdrawn picture of the life of thousands of New England families in the time of Theodore Parker, as well as of thousands of Scotch families in the

time of Burns. From such a source and under such influence Theodore Parker grew to manhood.

He possessed an intense love of nature, a fine observation of her ways, and of the tiniest details of her life, and a fierce desire for book knowledge; and these interests were controlled by a deep tenderness of disposition, a strong sense of duty, and a calm, quiet, strong faith in God.

After a brief sketch of Theodore Parker's early life and education, and his call to the ministry, Mr. Gow continued:—

I am not going to trace his outward life further in much detail. He was appointed minister of the little parish of West Roxbury, and remained there, faithfully serving his congregation of simple-minded people, for between eight and nine years. They knew and loved and trusted him. They were not troubled by his heresies, although it was during his ministry among them that he became a suspected heretic for the large majority of Unitarians. Very few ministers would exchange with him. One minister, Mr. Sargent, had to leave his congregation because he had exchanged with Theodore Parker and would not promise to abstain from doing so again. In this country parish he found ample opportunity for intellectual development. "I can find ten hours a day four days a week to devote to work not directly connected with the work of the pulpit, and yet neglect no duty I owe to any man or to the whole parish." Then there came, as you know, after eight years at West Roxbury, the call from a number of men, who decided that Theodore Parker should be heard in Boston. The Melodeon Hall was hired, and there he preached to large congregations, and afterwards in the larger Music Hall. He became one of the great religious, moral, and reforming influences in Boston, and remained so until the breakdown which resulted in his death in Florence in 1850.

If I were trying to find the shadows in Parker's character, I should say that his optimism was just a little too easy. His belief in God was constitutional, inherited, something he had never deeply doubted. He knew how to stand alone amongst men, but he had never had to stand alone without God. I don't think he had ever felt the agony of a real Agnosticism, or imagined what it would be like. He was just a little too much at ease in Zion.

The greatest qualities of Theodore Parker were his courage and his tenderness. In his courage there was something of the quality of Luther. When an old friend asked him what he aimed at, he said: "To separate theology from religion, then to apply good sense to theology, to separate mythology from that, and so get a theology which rested on facts of necessity, facts of consciousness, facts of demonstration." He said, "Then, you won't stay in your pulpit seven years, no, not three." "Then, please God," I said, "I will stay somewhere else, for this thing I will do." There is the Luther note about such words. They reveal the man in his strength and veracity. He was a fighter, a

passionate lover of truth, willing to die for it. But he was deeply tender and sentimental and loving also. "I say to you what I never said before, even to my wife, that after writing some of those sentences for which I am most commonly abused, I have been obliged to pause and throw myself on my couch and get relief in tears." There was a great longing for sympathy and delight in human fellowship in him. He wanted to be friends with all. He hated none; it hurt him intensely to feel he was disliked, but he was willing to bear anything rather than palter with what seemed to him the truth.

This man was absolutely genuine, sincere, and true. His path was not rosy; he had much to endure; he knew what it was to be despised and rejected of men. But he had a courage and a love and a sense of duty which were their own exceeding great reward, and he found many friends, many who looked up to him and revered him and gained from him new joy in life, new faith in God, and we, as we think of him to-day, remember him with reverent gratitude and affection, and thank God for his life. Such courage and gentleness and sympathy as his increase our reverence for human nature, and appeal to us for a braver and more cheerful bearing in the trials and problems which we in our day are called upon to face and conquer.

THE THEOLOGY OF THEODORE PARKER.

BY THE REV. CHARLES HARGROVE.

THE third paper was read by the Rev. Charles Hargrove, of Leeds. After describing the antagonism which Theodore Parker aroused in Unitarian circles in America, alike by the wide departure of his thought from ordinary standards, and his provocative manner of stating it, he went on to speak in the following terms of Parker's own religious position.

The scheme of theology which Parker attacked is summed up by Martineau in these words—I am careful not to use my own, lest I might misrepresent a belief which I never shared—"That Christianity is a divine message, imparted to teach us our duty, and to present the sanction of a future life; and that this message is proved to be from God by accompanying miracles." To those who so believed—and they were, Dr. Sadler tells us, almost all the Unitarian leaders of fifty years ago, men whose memory is held in honour here and in every chapel where they ministered—miracles were (as Mr. Madge, a former secretary of this Association, said at the funeral of Mr. Aspland) "the very foundations of our Christian faith." And it was not only certain difficult miracles, but the supernatural in all its alleged manifestations which Parker attacked. The line of demarcation which had hitherto been accepted by all who called themselves Christians, between the Course of Nature and the Act of God was blurred or even obliterated by his doctrine of religion, and the established proofs of the truth of Christianity were made of no effect. If

it were asserted that the evidence for the miracles and the resurrection of Jesus was insufficient to produce conviction in an unbiassed mind, the arguments to the contrary were marshalled from of old in formidable array and might well be relied on to confound the rash critic and establish the confidence of believers.

But what could be said to one who put the whole controversy aside as of comparative unimportance, who declared in the first instance that the great beams which supported the roof of the temple in which these good men ministered were only painted lath and utterly weak, and then went on to assert that even if they were solid oak they were of no use, for the roof was held up from heaven and did not rest on the ground, was indeed the heaven itself, the true temple not being built with hands!

The most orthodox author of "When it was Dark," proved Parker's case against the religion which has no other foundation but the miraculous, when he depicted the confusion and ruin of Christendom brought about by a skilfully planned forgery! And he illustrated the immense service which Parker's revolt against the supernaturalism of his day has done and is doing for the Universal Church. Men and women still cling, and long will cling, to the venerable records of the past; they will not abandon their respect for the miracles of New Testament times; and we have no interest and no desire to persuade them to renounce the stories associated with the holiest memories and the life of one of whom the world is still saying with the Centurion, "Truly this man was a Son of God." Only let not such a sentimental regard be hardened into dogmatic assertion and made a condition of genuine religion.

The sum of Parker's theology, the value and indeed infinite importance of it to human souls, is all contained in this conclusion: "If the opinions advanced in this discourse be correct, then religion is above all institutions, and can never fail. They shall perish, but religion endure; they shall wax old as a garment; they shall be changed, and the places that knew them shall know them no more for ever; but religion is ever the same, and its years shall have no end."

This is not Unitarianism. It is not, perhaps, Christianity. It includes both, and all varieties of them. And when we of the British and Foreign Unitarian Association celebrate to-day together, with our American Association, the memory of a prophet once little regarded by us, we are reminded of another who stands to-day like Parker for a larger faith and a fuller freedom than the good men who are leaders of his Church can bring themselves to tolerate. He is not a Unitarian; much of what he teaches, Unitarians in general cannot accept. We have no right to claim him ours, and do wrong to ally ourselves with those who would drive him out from a church which boasts its freedom, and with good cause, into another which also has, and cannot help having, its limitations. But we wish him, that, like Peter and John, those worse heretics of their day, he may speak the word committed to him "with all boldness," and that through the efforts and even the errors of him and his friends,

the day may be hastened when "creeds and sects and parties" shall fall, and all men be united in the worship of Him who is the God and Father of all, who of old time, by the mouth of his prophet, recognised Egyptian and Assyrian and Israel as alike his people, whose worship is love and whose service is to help one another.

THEODORE PARKER AS PREACHER.

BY THE REV. J. PAGE HOPPS.

How true it is that—

"The whirligig of time brings in his revenges!"

Is it unkind to ask whether it was not in this very place, twenty-five years ago, that we had our battle over the publication of one of Theodore Parker's books? Is it unkind to recall that in America, and among his own people, the pillars of Unitarianism said of him, "This young man must be put down"? Is it unkind to remind you that Theodore Parker was, as a preacher, outside of the Unitarian Church, and that his was a public platform and not a Unitarian pulpit at all? Is it unkind to remind our Evangelical neighbours that their brethren publicly prayed that God would be pleased to convert him or kill him?

And yet here we are, to-day, united in doing him honour, and thinking it worth while to ask five fairly respectable men to help keep his memory green, and to bless him, on the whole, as Man, Theologian, Preacher, and Citizen.

No; it is not unkind to remember all this. It is necessary, it is wholesome, it is honest, it is beautiful; and it shows, at all events, that Unitarians, like all other people, are willing to march, and now as always to march a little faster than other people, and still keep ahead.

I rather envied the speaker who was told off to speak of Theodore Parker as Man; for the truth is that he had all the cottons in his hand, as Parker was all Man, and only Man. His manhood determined every thing—his theology, his preaching, and his citizenship. It certainly inspired and controlled his preaching.

Alas! I never heard him, but I read his discourses forty years ago, and have not thought it necessary to refresh my memory for the purpose of this study. It contents me to pass again in imagination into that fascinating wonderland of this man's rousing, rugged and beautiful, tender and stormy, loving and altogether human talk; and this is saying something, for, to tell the truth, I have never been able to read sermons with any degree of comfort. Even Dr. Channing did not tempt me far, but Parker gripped me, and made me wonder how a man so masterful could be a lover so tender. But that was just it. Theodore Parker was essentially a lover. He loved God; he loved the common earth, the sea, the sky, the flowers in the garden, the weeds growing out of the crumbling wall, the grimy artisan, the poor sempstress, the young man facing the world, half audacious and half afraid—the little child, the slave. His thrilling humanity determined his faith in God and his sympathy with Man, and flooded his preaching with the tenderness

of his pity, the storm of his indignation, and the sunshine of his joy. . . .

His discourses had, of course, a great deal to do with Theology, both for burning up and for garnering, but the standard was always the human standard of the just, the beautiful and the good. He had no interest in the battle of the texts, and certainly he never cared to cite doctrinal authorities. If you did not care to be simply human, and to believe as a good father, mother, lover, child, he just held up the mirror to you, and let you alone.

Every thing human interested him, gripped him, explained everything for him. On a question as to what God was likely to do, he preferred to go to a simple homely Boston mother rather than to the Fathers, Calvin, or the Pope. Hence he always came so intensely home to one. I never remember thinking, "How clever he is!" "how eloquent!" "how brilliant!" What I remember is that he made my heart beat faster and filled my eyes with tears, and made me wish to be the kind of man he wanted me to be. And, after all, is not that the true end of preaching?

Theodore Parker seemed to me to be always holding some one's hand. If I had been one of his hearers, I think I should have always seen by his side some one to whom he was talking—a youth who wanted warning or encouragement, Rachael weeping for her children because they were not, a girl who was finding the fight hard, a labourer crooked and worn, a puzzled student, a hunted slave. . . .

But make no mistake. He was a fighter. All lovers are fighters—fighters for love, and fighters against that which hurts love. On to that platform of his he brought every public problem, every national peril or possible crime, every sordid sin. It was his tribunal and his throne, and he was there as advocate of righteousness and spokesman for God; and, all the time, his standard was humanity, and his one aim was the rescue of the weak from the grasping hand of the strong. Indeed, even in the sphere of theology, that was his burning motive—to rescue weak man from the imagined grip of a cruel God.

THEODORE PARKER AS CITIZEN.

BY THE REV. J. M. LLOYD THOMAS.

If Parker's memory condemn us, it yet belongs peculiarly to us. We shall best profit by his life and death if we acknowledge our unworthiness of him, and cry with sincerity, "Not unto us, O Lord, not unto us, but unto Thy Name give glory for thy Mercy and for thy Truth's sake." With this we must combine that mood of detachment which is as necessary to discriminating eulogy as it is to honest criticism. Though he was a man "before his time," yet he remains planted firmly in his own age with a peculiar deep-rootedness. Our conception of society has become more organic, spiritual, and mystical. The sense of the subtle interpenetration and mutual inclusiveness of individuals has become so profound that not merely the atomistic but the biological conception of society has yielded to the Church conception, in which, for example,

the Lord's Supper has acquired a high, if not a new, significance as a sacred symbol of fellowship, brotherhood, communion, and human solidarity.

But the shining distinction of Parker survives all such changes. His crowning glory was his fearless ethical consciousness. He was a moral mystic who trusted his own intuitions with a prophetic absolutism. He brought the commandment, the statutes, and the judgments down from the high places of his own secret conscience, and declared them with a ruthless rigour to the people of the plains. Much of his theology impresses us, not as being "too advanced," but as being somewhat musty and faded. It would not now lift the eyebrow of the most old-fashioned Unitarian among us. But there are not many churches which, even now, would tolerate Parker's utterances on national, social, and political questions. I should like to see young ministers of strong personality make selections from his discourses dealing with War, Temperance, Education of the Workers, Poverty, Wealth, The Perishing Classes, Thoughts on Labour, and so forth, and experiment with these on certain of our leading congregations, which I should be only too happy to mention in private. It would be salutary for the congregations, and it would chasten, but not, I hope, destroy, our optimism about the sort of liberty that we enjoy in our pulpits. We should discover, as Parker discovered (see "Chadwick's Life," p. 309) that theological heresy is not so distasteful as social heresies and actions, yet hardly a sermon of his but had reference direct or indirect to the sufferings and oppressions of democracy, and the exploitation of the people by the privileged and powerful classes. His sermon on "The Public Function of Woman" is still a clear and eloquent statement of the case, and would bear repetition. He argued that "by nature woman has the same political rights that man has to vote, to hold office, to make and administer laws." He finished his sermon by appealing to the men—"Respect—with the profoundest reverence respect—the mother that bore you, the sisters who bless you, the woman that you love, the woman that you marry. As you seek to possess your own manly rights, seek also by that great arm, by that powerful brain, seek to vindicate her rights as woman, as your own as man. Then may we see better things in the State, in the community, in the home." With Goethe he would set woman on the Throne of the Universe; for God, in Parker's phrase, was "Our Father and our Mother too." Thereby he recovered something of the catholic piety with which he had too little sympathy and worshipped the Madonna, in his own way, as the Eternal Mother in God.

But probably most men admire chief of all his anti-slavery work. It is a fairly safe sort of admiration. It commits us to nothing to-day and it expands our chest-measurement. But I think we might qualify our admiration a little if we realised all that slavery meant to Parker. "What," asks a recent Bampton Lecturer, "if we look at it sincerely, are the conditions of casual and underpaid labour but slavery without its safeguards?" ("The

Reproach of the Gospel," by the Rev. J. H. F. Peile). "In the Southern States," says Parker in his "Sermon of Merchants," "the merchant, whether producer, manufacturer or trader, owns men and deals in their labour or their bodies. He uses their labour, giving them just enough of the result of that labour to keep their bodies in the most profitable working state: the rest of that result he steals for his own use and by that residue he becomes rich and famous. . . . Here it is possible to do a similar thing. I mean, it is possible to employ men and give them just enough of the result of their labour to keep up a miserable life and yourself take all the rest of the result of that labour."

A minister has no business to talk like Theodore Parker unless he is reckoning on martyrdom. He did, I believe, quite calmly reckon on it. He knew that the wealth-bribed churches would not love the prophets of social democracy. "The Church," he cried, "may cast out such men: burn them with the torments of an age too refined in its cruelty to use coarse fagots and the vulgar axe. . . . A true Church will always be the Church of martyrs. The ancients commenced every great work with a victim! We do not call it so: but the Sacrifice is demanded, got ready and offered by unconscious priests long ere the enterprise succeeds. Did not Christianity begin with a martyrdom?" Here Parker rises to a real vision of the sacrificing priesthood (lay and clerical) of the Universal Church. Elsewhere his vision of the Church, his feeling for it, fails of a profound sense of its living mystical fellowship. But here he touches hands, nay, mingles souls with the catholic. The Church-Idea is no longer something hostile to citizenship. On the contrary, churchmanship speaks of that Ideal City whose walls are cemented with the blood and tears of the saints and whose builder and architect is God. Our ordinary citizenship is suddenly transubstantiated and becomes sacramental. The bread and the wine of its very commerce becomes the body and blood of Christ. The statesman and the ecclesiastic alike see the city of God as a shining splendour on a holy mountain, beautiful in elevation, the joy of the whole earth. If the modern Socialist heard and understood this and then listened to the ancient chant—"Let Mount Zion be glad, let the daughters of Judah rejoice. Walk about Zion, go round about her, tell the towers thereof; mark ye well her bulwarks. Consider her palaces"—would he not indeed consider, and bow the head with eyes dim with tears and confess that God was among us indeed? Would he not understand that the Church is an anticipation of Holy Democracy, a mystical fellowship that foreshortens Time, gives us a taste of what fuller human communion may be even before it has yet come to pass. Out of the undying poetry and the inextinguishable romance of the human heart it builds a dream edifice of the spirit over whose portal is the crucifix of Self-Sacrifice, on which the appealing arms of the Son of Man are still outstretched in agony of invitation—a dream edifice more strong and more enduring than this world or the things of this world, and the gates of hell shall not prevail against it.

CORRESPONDENCE.

NATIONAL MOURNING.

SIR,—Mr. Bernard Shaw, in his letter to *The Times* from which you quote in your last issue, no doubt expresses the feelings of a large number of people on this subject, and I imagine that there are few who would not endorse his protest against the putting of children into black dress.

There are, however, others to whom the wearing of some degree of mourning dress not only is congenial, but appears fitting, for adults. May I say a few words from this point of view?

In matters of feeling there is no rule to be laid down, except the obvious one to be just to those who differ from ourselves in practice.

Many, even, who object on principle to private mourning, hold, I believe, like myself, that public mourning has a special dignity and importance which no expression of private feeling can have. It is a symbol of national—nay, of imperial—unity of sentiment; of mutual sympathy in a common sorrow; of common loyalty to a noble memory or a great ideal.

That it is regarded by the majority of our people as a welcome expression of these emotions is surely evidenced by the fact that, before the official order for mourning was issued, they had already assumed it, or were preparing to do so. Doubtless to Mr. Bernard Shaw, and to those who feel with him, the wearing of a badge answers all these requirements. To many of us it is not enough, it is not a sufficiently manifest or complete mark of sorrow. Our clothing plays a great part in the expression of our feelings and circumstances at all times. We wear a special or a gayer dress on festive occasions, our brides and our catechumens clothe in white, and the wearing of black garments as a symbol or expression of mourning comes, to my mind, under the same category. On an occasion like the present one, I think it has an added value in keeping before our minds—"lest we forget" too soon, in the pressure of more personal concerns—our share in a common affection, a great inheritance, and a call to renewed effort in our country's service.

We cannot afford to discourage sentiment, or to deny it adequate expression. "Out of the heart are the issues of life."

It goes without saying that, in any case, the degree of mourning must vary, as does our ordinary attire, with the principles, the taste, and the means of the wearer. But I would plead that, as no inference of disloyalty, of want of feeling, or even of poverty should be drawn in the case of those who wear little or no sign of mourning, so those who wear the dress should not be suspected of ostentation.

LOUISA PRIESTLEY SMITH.

Birmingham, May 24.

THE KING'S OATH.

SIR,—If I may be permitted to say so, in your Notes of the current week, regarding the "King's Oath," you give us a happy lead.

Honourably and courageously to follow the things that made for peace and unifica-

tion, both at home and throughout the world, was briefly the master passion of Edward VII. Is it fair to the new King, of whom so much is expected, to ask him to utter an inflammatory sectarian formula in the day of his coronation?

Roman Catholics rightly resent the insult, and, if I mistake not, liberal religious thinkers also, with no particular leanings towards Catholicism, deplore and reprobate the introduction of this crude and fiery element of discord, particularly at a time when every act and word of the Monarch should make for Empire-unification, peace, and the sense of political equality. Justice, charity, and Empire-unification demand the removal of this obsolete formula.

Yours, &c.,

WILLIAM LINDSAY.

Sunderland, May 21, 1910.

HOSPITAL CONTRIBUTIONS.

WE have received a letter from Dr. L. Beale Clarke from St. Mary's Hospital, W., commenting on Miss Martineau's letter which appeared in our issue last week. Dr. Clarke writes as a supporter of the practice of vivisection, and emphasises "the far-reaching and practical values" which have resulted from it. As we stated last week, we deprecate on public grounds the isolated course of action which Miss Martineau recommends, but we cannot see our way at present to open our columns to a general discussion of the moral and scientific issues involved in the anti-vivisection controversy.

WE regret to announce the tragic death of Mr. Alfred Nutt, the well-known folklorist and publisher, who was driving near Paris with his son last Saturday when the horse bolted, and the carriage fell into the Seine. Mr. Nutt was carried away by the swollen current and drowned, but his son was rescued. Lovers of Irish literature will always remember Mr. Alfred Nutt as the publisher of the Irish Texts Society's library, which up to the present includes ten volumes. His interest in the Welsh language was, however, hardly less keen than his enthusiasm for Irish, and he was a member of the Council of the Cymmrodorion. His chief work as an author was his "Studies on the Legend of the Holy Grail," to which he devoted many years of patient research. The first volume of the series of "Popular Studies in Mythology, Romance, and Folk-lore," entitled "Celtic and Mediæval Romance," was also from his pen.

PUBLICATIONS RECEIVED.

MESSRS. CONSTABLE:—Country Neighbours: Alice Brown. 6s. The Duke's Price: Demehra and Kenneth Brown. 6s.

MESSRS. MAUNSEL & CO.:—Thomas Musker, a play in three acts: Padraic Colum. Volume xiii. of the Abbey Theatre Series. 1s. net.

OXFORD UNIVERSITY PRESS:—Tennyson's Poems, with an Introduction by T. Herbert Warren, M.A., Hon. D.C.L. World's Classics. (Pocket edition.) 1s. net.

MR. T. FISHER UNWIN:—The Development of Christianity: Otto Pfeiderer, D.D. 5s. net.

MESSRS. HENRY YOUNG & SONS:—Confessions and Testament of Auguste Comte and

his correspondence with Clothilde de Vaux. Edited by Albert Crompton.

Great Eastern Railway Tourists' Guide to the Continent. Edited by Percy Lundley.

Agricultural and Horticultural Association.—Small Gardens: T. W. Sanders, F.L.S., F.R.H.S.

International Conciliation: James Douglas. The Harvard Theological Review. The Charity Organisation Review.

FOR THE CHILDREN.

PEACEMAKERS.

I CAME ACROSS a sentence the other day while reading an account of the siege of Orleans in 1428, just before brave Joan of Arc took up her country's cause, which contained these words: "By Christmas day there was a truce, and Orleans lent musicians to the enemy." Somehow I could not get this out of my head. It reminded me of waking up out of a troubled dream, in which it had seemed as if all sorts of dreadful things were happening, to find the sun shining on my bed and the birds twittering outside the window. For war, too, is a dreadful dream, but when two fierce armies cease firing at each other, and agree to think of something besides hating and killing, love has a chance of pleading for peace, and it is possible to sing songs and be happy.

Of course, the truce I am speaking about did not last long, and the terrible conflict was soon started again, because those who were so glad of it while it lasted did not *really* understand why it was that they felt a little ashamed of fighting on Christmas day. They dimly knew that it was better to think at that time of the great Peacemaker, Jesus, who gave up his life in order to make people love God and be kind to each other; but they could not have dreamt that the only way in which it was possible for them to prove worthy of such a Teacher was by giving up at once, and for ever, all that miserable business of warfare which makes men cruel and hard. And so Joan of Arc, the village girl of Domrémy, also came to think that fighting was necessary, though she hated it in her soul; and probably few people at that time would have dared to say it was wrong. But the spirit of anger and the desire to murder can only work out in one way, and Joan herself, for all her splendid courage and noble unselfishness, simply added fuel to the fire, until she herself was burned at the stake by un pitying foes for taking her country's part.

Still, when you come to think of it, there is something beautiful in the thought that even in the fifteenth century, when people were not as enlightened as they are to-day, those who were enemies could occasionally forget their quarrels, if only for a short time, and actually send musicians to each other as if life was, after all, the pleasant thing it ought to be. It proves that even rough soldiers on a campaign like to think of something better than war; and, indeed, the saddest battle-stories throughout history are lighted up with *some* gleam of brightness of this kind, with *some* little sign that love and mercy were still at work in the hearts of those who seemed to think only of bloodshed.

But we who live in happier times, when

most countries want to avoid conflict if they can, must not be content unless we do everything in our power to show that we understand, better than men and women in olden times could possibly do, what Jesus meant when He said "Blessed are the peacemakers." We should not act, for instance, as if we thought England better than any country in the world just because it is *our* country, although we have so much reason to be proud of it. The boys and girls of America, Italy, France, Japan, for instance, think just the same of *theirs*, but it is really quite as bad to be boastful about one's native country as it is to be boastful about the house you live in, or the clothes you wear. And then we must not be jealous and suspicious of those who do not behave just as we do, and who speak a different language. When you have learnt French and German, people from Paris and Berlin will seem very like those you meet in London, and, even if you were never able to talk in their tongue, they should not be more strange to you than the dwellers in parts of England whose "dialect," as we call it, is not easy to understand. I have heard a Devonshire man talking in what seemed to me quite a foreign language, but that did not make me feel that I could not take an interest in him, or that he needed my sympathy less than if he spoke just as I do myself. And I certainly could never bear to think of fighting him! When you go abroad, too, or if you only read wonderful books and look at lovely pictures written and painted by people belonging to other nations, you will gradually come to regard foreigners with as much friendliness as if they lived in Surrey or Hampshire.

But, above all, if we are to be peacemakers in the world, we must be loving and kind to *everybody*, not only to those whom we are naturally fond of because we have always known them. We must learn to be unselfish, and to take an interest in the lives and thoughts of others. And—if you need to be reminded of this!—we must keep our tempers, and not get impatient when we cannot have every thing we want. For, after all, wars are chiefly brought about through people continually being angry and unjust; indeed, I think it is safe to say that if nobody ever uttered a hasty word, half the difficulties in the way of abolishing them would be overcome.

It is not, you see, quite easy to be a peacemaker, but then you cannot *make anything*, peace included, without a great deal of trouble. If you have ever watched anybody embroidering, you will know that the prettily tinted leaves and flowers which you admire so much when they are done are simply the result of an *infinite number of stitches*. The traced-out design is ready to work upon, but it has to be filled in, and if the embroiderer did not care enough about the task to match her colours well, and to follow the pattern with her needle with the utmost patience and skill, she could not expect anything very beautiful to result from her labour. It is just the same with the peacemakers. They have got the ideal of love and goodness in their hearts, but they must show it in their lives by doing, every day, and all day long, those acts of kindness which

awaken happy thoughts in others, and by making it plain in *all they think and say* that they believe in having friends instead of enemies, in forgiving rather than in fighting.

L. G. A.

MEETINGS AND SOCIETIES.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

ABSTRACT OF THE EIGHTY-FIFTH ANNUAL REPORT.

AT the present time the religious world is in a state of hesitation, perplexity, and unrest. Creeds and ecclesiastical systems which satisfied many men so late as a generation ago have ceased to awaken any living response. One result, it is to be feared, is a growing indifference to religion in the community. This indifference can only be a passing phrase, for the deeper problems of religion are permanent realities of human thought and life.

The duty cast upon those who enjoy the blessings of a rational and reverent faith to make it known to those in need, is serious. It is no easy task. The difficulty of bringing true and noble conceptions into glowing touch with the actual life of men is confessedly great.

The Committee do not lose sight of the elements of discouragement which are necessarily to be met with in many of the smaller congregations; and they rejoice that they are able effectively to co-operate with men and women who are engaged in an arduous and trying work. It requires greater fortitude to be a member of a small church than of a large one, of a struggling than a successful church.

Moreover, it should not be forgotten that evidences of religious activity are met with in churches that are denied the advantages of regular ministerial service. In some churches which are doing good work the visit of a minister is a comparatively rare occurrence, and of pastoral visitation they know practically nothing. From the point of view of these churches, in suitable districts, there is a great deal to be said in favour of some modification of what is called the Circuit System. An experiment on these lines is being tried in Manchester, where four churches have joined forces.

THE VAN MISSION.

The general funds of the Association had to find £94 4s. 7d. to balance the Van Mission account for 1909, but generous donations from Sir John Brunner and Sir Edwin Durning-Lawrence since received have paid off this deficit. The office of the Mission has now been removed to Essex Hall, with advantages which have already made themselves manifest in regard to the more efficient organisation of the work. Last year, owing mainly to the inclement weather, attendances were less than in the exceptionally fine season of 1908. In the London District 129 meetings had an average attendance of 269. In the Midlands there were 148 meetings, average 307; Wales, 117 meetings, average 395; and Scotland, 143 meetings, with the high average of 456. The aggregate attendance reached 191,980. It was noted that the lowest combined figure for the four Vans in any one week

was 5,205, and the highest 13,120. Rather less free literature was distributed, but the sale of books and pamphlets was higher, about 800 books, principally the sixpenny reprints, being disposed of. Upwards of 400,000 pamphlets, tracts, and leaflets were given away.

THE MCQUAKER TRUST.

The Scotch Van has again a successful season to report, the Rev. E. T. Russell being in charge. During the winter months Mr. Russell has been engaged in lecturing and preaching.

The McQuaker Trustees arranged for the Rev. L. P. Jacks, M.A., of Oxford, to deliver a course of lectures on "Education, Religious and Moral," in December at Aberdeen, Edinburgh, and Glasgow. Lectures have been given at Banff, Elgin, Huntly, Nairn, and Keith by the Rev. Alexander Webster, and at Govan by the Rev. A. Scruton. In July the Rev. T. R. Slicer, of New York, will preach at Glasgow, Edinburgh, and Aberdeen.

Grants towards the salaries of Unitarian ministers in Scotland have also been voted.

COLONIAL AND FOREIGN WORK.

Canada.—The Rev. F. W. Pratt is strongly of opinion that there is a great future before Unitarianism in Canada. Recent letters from him contain remarkable particulars of the willingness of the people to listen to the message of the Unitarian Christianity.

New Zealand.—After four years of successful work, which has seen the establishment of a congregation and the building of a fine church in Wellington, the Rev. W. Tudor Jones returned to England at the end of April, and the Committee hope very shortly a successor will be appointed. Dr. Jones on his homeward journey visited a number of the churches in Australia, and reports speak of the encouragement given to the workers in these scattered churches. The Rev. W. Jellie, who has laboured so successfully at Auckland, appeals to the spirit of enthusiasm and loyalty in dealing with the religious problem of the Colonies, asking that the churches at home should "realise the opportunity they are missing by not doing anything to follow up their kinsmen who wander off into the wilds and give their bodies and brains to the building up of a greater and younger Britain—and, because younger, therefore to be cared for until they are able to provide for their own spiritual requirements. "I want," he says, "English Unitarianism to take Colonial needs into its survey of the future with a view especially to a steady supply of capable and vigorous young men for the pulpit."

Australia.—The Rev. Wilfred Harris, who is settled at Adelaide, in a recent letter reports a visit he paid to the church at Shady Grove, where for over twenty years services have been carried on by Mr. F. C. Smith. People come many miles to attend the meetings, which are held once a month. Another feature of the church is its interdenominational character, several of the adherents being also members of other churches which they attend on the intervening Sundays. At Melbourne, where the Rev. F. Sinclair is minister, the congregation has increased, many of the new-comers being young people, whose enthusiasm gives additional strength and hope to the church.

The report also refers to the retirement

of the Rev. James Hocart, of Brussels; the Unitarian Church in Christiania; the work in India, and the Postal Missions.

FINANCE.

The generous response to the appeal for new and increased subscriptions enabled the Treasurer to secure the special contribution of £500 from the anonymous donor to whose munificence the Association has been so deeply indebted for several years. The Committee are of opinion that a sustained effort should now be made largely to increase the number of subscribers throughout the whole country.

The family of the late Mr. and Mrs. E. J. Nettlefold made an "In Memoriam" gift of £1,000, which they desired to have invested and the interest used in carrying on the work of the Association.

The details of the income and expenditure for the year ending December 31, 1909, are set out in the audited accounts. The receipts included £3,667 in subscriptions, £597 in collections, £1,440 from investments, £837 for the Van Mission, and £840 from the sale of publications. The expenditure included £4,093 for home and colonial and foreign work, £931 Van Mission, £1,187 book department, £879 salaries and wages, £396 maintenance and other charges.

Collections were received from 254 congregations, amounting to £570. For this widely expressed support and sympathy in the work of the Association the Committee are most grateful.

OBITUARY.

The Committee deeply regret to report the death of Mr. Stephen Seaward Tayler, one of the oldest and most devoted supporters of the Association, the treasurer from 1877 to 1892, the president in 1892-3, and a member of the Committee from 1867 to the time of his death. Mr. Tayler, a man of wide and generous sympathies, gave much the larger part of an active life to the furtherance of movements for the betterment of the world.

Death has removed from the Foreign Correspondents of the Association M. le Baron F. de Schickler, of Paris, and the Rev. Dr. C. H. Manchot, of Hamburg, men of distinction and ability, who were warmly attached to the principles of freedom and progress in religion. Our American brethren have lost the venerable and venerated Dr. Edward Everett Hale, beloved of Unitarians all over the world.

The report concludes by expressing the gratitude and affection of the Committee for Mr. David Martineau, who is retiring after a period of service extending over 50 years.

THE ANNUAL MEETING.

THE annual business meeting was held on Thursday, May 9, the President, Mr. John Harrison, in the chair. The Secretary, Rev. W. Copeland Bowie, in presenting the annual report, said that on this occasion it owed a great deal more to other hands than his, and he would like to thank everyone for their forbearance during a time when mind and body refused to do their daily task.

The Treasurer, Mr. Howard Chatteild Clarke, in presenting the accounts, said he had really very little to say about them. The subscription list, through the gift of an anonymous donor, had been increased to the

amount of £500, a very valuable addition to the Association, and the work they could do with it. There was one nice feature about the accounts, namely, that more congregations subscribed last year than ever before. With regard to the Van Mission, that had cost the Association less than £100, there being a special list of subscribers, the Association having only to pay the balance. The treasurer had always the same tale to tell on these occasions, that this Association must live and flourish by subscriptions, and he added an earnest appeal for their support to that end.

PRESIDENT'S ADDRESS.

In moving the first resolution, the President claimed the privilege accorded to every president of saying a few words. Since printing the report they unfortunately had to lament the decease of two well-known members of the Council, the Rev. J. E. Manning and the Rev. S. A. Steinthal, and all would regret the loss of these two stalwarts in the household of faith. It was his painful duty to allude to a subject foremost in all their minds at that moment. They were holding their anniversary meeting under the shadow of a great national calamity, the extent of which we could not yet fully estimate. We were lamenting the death of a great King, through whose beneficent influence, exerted at times under circumstances of very great difficulty, we had enjoyed for a long time the inestimable blessings of peace. Edward VII. was a monarch whose victories were not gained on the battlefield at the expense of incalculable suffering and misery. "Blessed are the peacemakers, for they shall be called the children of God," we were told by our great Master, and our late King understood the full value and significance of this impressive declaration. Constituting himself the guardian and safeguard of international peace, he had secured for his country an honourable position such as it had never before occupied in the estimation of the civilised nations during the whole course of its eventful history. It was his most sincere wish that the son might follow the father's footsteps, and thus continue the glorious traditions of peace and goodwill so conspicuous during the reign which had now unfortunately come to an end.

Referring to his retirement from the honourable office of President of the Association, he said he found some consolation in the fact that he was vacating in favour of a successor far more worthy of the regard and consideration of the Association. In touching upon the decrease of the attendance in Unitarian congregations, one explanation, a sentiment with which he most emphatically did not agree, was that the line of demarcation between Unitarianism and Trinitarianism had become finer and finer, till it was no longer necessary to insist on the importance of their own special doctrines. The great wave of liberalism in other churches was due to the unselfish efforts of the founders of the Unitarian faith, and the Association over which he for a time had had the honour to preside must show itself worthy, and secure the success of the cause to which our forefathers had devoted themselves. He would plead for progressive Unitarianism.

The Rev. A. W. Fox, in seconding the adoption of the report, expressed regret

for the loss of Mr. Harrison as president on the one hand and welcome to Mr. Hargrove on the other. He also referred in sympathetic terms to the death of Mr. S. S. Tayler, the Rev. J. E. Manning, and the Rev. S. A. Steinthal.

The Rev. Enfield Dowson moved the second resolution as follows:—That the best thanks of the members of the Association be accorded to the President, Mr. John Harrison, for his devoted services during the past two years, and that the Rev. Charles Hargrove, M.A. (Leeds), be elected President for the ensuing year. He referred to the happy relations existing between the British and Foreign Association and the National Conference, and besides the gratitude due to Mr. Harrison and all the members of the Joint Committee, he would like to call attention to the fact that they owed thanks also to Mr. Christopher Street, who drafted that part of the report relating to the subject. In welcoming Mr. Hargrove he said that no man understood their position down to the ground better than he did, but he did hope some arrangement would be made whereby Mr. Harrison could remain on the Joint Committee, lest they should feel they were acting the part of Hamlet without the chief character. He was much interested yesterday at luncheon to hear Mr. Campbell. He did not expect him to say, "I am a Unitarian," but he came to give them his sympathy as the leader of a great movement. We within our churches were heart and soul with the spirit of the Progressive League.

Mr. Grosvenor Talbot, in seconding, said it was a great pleasure to be able to say just what he liked about two distinguished men who could not say a word in reply; he had been lectured by Mr. Hargrove for over 30 years, and he was now absolutely at his mercy. The resolution, on being put to the meeting was carried unanimously and with prolonged applause. Mr. John Harrison then returned thanks for the manner in which the resolution had been received, which he would always recollect as one of the proudest moments in his life.

The Rev. Charles Hargrove was also very heartily received in rising to respond. The burden of his remarks was hearty thanks for the honour done him and a modest denial of the great abilities attributed to him, and a deeply sincere wish to deserve well at the hands of the Association; not that he expected or even hoped to outshine or to equal the efforts of Mr. John Harrison—that was a task (and not only on the score of years) quite impossible to him. However, they had chosen him; he was not responsible for that.

Mrs. Herbert Smith, in proposing the third resolution as follows:—

That the cordial thanks of the members of the Association be given to the treasurer, the trustees, the auditors, and the Council for their services during the past year, and that the following be the respective appointments for the year 1910-11:—

Treasurer—Mr. Howard Chatfield Clarke.

Trustees—Dr. W. Blake Odgers, K.C.; Sir Edwin Durning-Lawrence, Bart.; Mr. Howard Chatfield Clarke.

Auditors—Mr. H. J. Cross, Mr. Wilfred T. Pritchard, Mr. Herbert Gimson.

Council—The list given in the Report, with the following additions: Mr. Leslie

Chatfield Clarke (Newport, I.W.); Mr. D. Delta Evans (London); Rev. E. Savell Hicks, M.A. (Dublin); Rev. Herbert J. Rossington, M.A., B.D. (Belfast); Mr. Harold Wooding (London),

said no words of hers would be required to ensure its being carried. She would take the opportunity, however, to impress upon the new officers of the Association the importance of assisting as far as they could the work of the Women's League.

The resolution was seconded by the Rev. M. R. Scott, and carried unanimously.

The following resolutions were submitted from the chair by the President, and passed:—

"That the grateful thanks of the members of the Association be given to the local treasurers for their efforts in obtaining subscriptions, and to the congregations for the collections made on behalf of the missionary work of the Association; and that Unitarians who do not at present subscribe be urged each to become 'a shareholder in the business of spreading the light' among their fellow men."

"That the Association extends its sympathy to the men and women who in all lands are striving to unite pure religion and perfect liberty; welcomes the representatives of kindred religious organisations; and sends a special message of fraternal greeting to the forthcoming International Meetings at Berlin, Cologne, and Hungary."

"That the Association offers its hearty co-operation to the District Societies in the efforts they are making to uphold and make more widely known the principles and faith of Unitarian Christianity, and welcomes the delegates who are present."

"That the Association tenders a very cordial welcome to the following ministers who have entered upon their duties in our religious community since the last annual meeting:—Revs. John Stone Burgess (Flowery Field, Hyde), C. Wesley Butler (Mottram), Lawrence Clare (Peckham), William T. Davies (Wakefield), Thomas McKenzie Falconer (Dudley), Bertram Lister (Bolton), W. Smiles McLauchlan (Oldham), Stanley Alfred Mellor (Rotherham), Walter Short (Stalybridge)."

"That the cordial thanks of the members of the Association be given to the Rev. J. J. Wright, the preacher of the anniversary sermon; to the congregation at Essex Church for the use of the building; and to many friends in London for their hospitality."

THE CONGO QUESTION.

A resolution on the Congo question, of which notice had been given by Mr. Thomas S. Wicksteed, was adopted, a few of those present, including the President, dissenting. The terms of the resolution, modified on the suggestion of the Rev. H. E. Dowson, the seconder, were as follows:—

"That this meeting declares its abhorrence of the iniquitous treatment of the natives of the Congo Free State, and its grievous disappointment that, although an annexation, not yet recognised by the British Government, was announced by Belgium nearly two years ago, little or nothing has hitherto been done to redress the awful conditions of life subsisting on the Congo. With a full sense of the difficulties that the Government and people of Belgium are

called upon to encounter in the inheritance of evil that has fallen to them from the abominations of the past, and with every desire to remain in friendly relations with a nation held in esteem by Great Britain, this meeting urges His Majesty's Government to exert to their full extent the powers given them by the Convention of 1884 and the Berlin Act establishing the Congo Free State and its successors in the rule of the Congo. That the time is come for the British Government to press to the utmost of their power that the unfulfilled promise of freedom of trade should be realised, that an immediate term should be put to the system of forced labour and to the barbarous methods of its application, under which the condition of the Congo is to this day an outrage to Christian civilisation."

"That a copy of this resolution be sent to the Prime Minister and the Foreign Secretary."

As a result of the ballot the following were elected members of the Executive Committee for the year 1910-11:—Mrs. Bartram, Mr. G. W. Brown, Mr. J. F. L. Brunner, M.P., Mr. H. G. Chancellor, M.P., Miss Clephan (Leicester), Mr. A. Savage Cooper, Rev. James Harwood, B.A., Miss H. Brooke Herford, Mr. R. P. Jones, Mr. H. B. Lawford, Mr. T. Grosvenor Lee (Stourbridge), Mr. F. W. Monks (Warrington), Mr. R. M. Montgomery, Dr. W. Blake Odgers, Mr. C. F. Pearson, Mr. Percy Preston, Mr. S. W. Preston, Mr. Ion Pritchard, Rev. Charles Roper, B.A., Rev. C. J. Street, M.A., LL.B. (Sheffield), Miss Tagart, Rev. W. G. Tarrant, B.A., Mr. A. A. Tayler, Mr. Harold Wade, Mrs. W. Wooding.

CONFERENCE.

Following the business meeting there was an interesting conference on "Obligations and Opportunities in Relation to Unitarian Missionary work in the British Empire."

The Rev. Dr. W. Tudor Jones, who has recently returned from New Zealand, presented a brief report of his visits to the Unitarian churches of Australasia on his homeward journey after a ministry in Wellington of almost exactly four years. Owing to the pressure of engagements it was impossible to include a visit to Auckland, which Dr. Jones and his wife had visited on an earlier occasion, when in addition to the preaching services both Dr. and Mrs. Jones lectured during the week. The influence of the Church is described as being probably greater than at any time in its history. At Christchurch, Dunedin, Wangunui and other places, large halls were filled and people everywhere seemed interested in liberal Christianity. Some work had been attempted in these places through the medium of the post. At Sydney, where he arrived on March 1, Dr. Jones was met by the Rev. G. Walters and members of the congregation, and on the Sunday preached to a congregation of over 400 people. The church was also well filled for the two lectures which were delivered. Several clergymen were present, and one has subsequently written that he would come over if an opportunity for him to preach could be found. The lectures were well reported in the press. The Church in Sydney has seen several ups and downs, but at no period has it

seemed so full of possibilities. Mr. Walters has been a faithful servant, and everyone has a good word to say of him. He is ageing a little, and should have a holiday, but professes himself to be very well. After ten days Melbourne was visited. Dr. Jones preached in Dr. Strong's church in the morning and in the Unitarian church at night. An attack having been made upon Unitarianism by the Presbyterian Professor, Dr. Rentoul, in connection with the *Hibbert Journal*, it was suggested to Dr. Jones that he should offer a reply during the week of the visit. This was done both by Dr. Jones and Mr. Sinclair in the columns of the *Morning Argus*. In Adelaide, which was next visited, Dr. Jones found Rev. Wilfred Harris surrounded by a united people.

The Rev. W. W. Chynoweth Pope gave a long and interesting account of the opportunities for missionary work in Canada, and emphasized very strongly the need of pioneer work in the wide agricultural areas remote from town life.

In this connection a very interesting communication has been received from the Rev. F. W. Pratt. His report states that he has been enabled to leave the work at Winnipeg in the care of Rev. William A. Vrooman, through the generosity of the American Association, and to transfer the scene of his own activities to Calgary, the chief city of Alberta. Here a church has been established, with large attendances at the meetings, and every prospect of healthy and permanent growth. Victoria, Vancouver, New Westminster, Medicine Hat, Moose Jaw, Prince Albert, Regina, Saskatoon, Brandon and Lethbridge were also visited, and services were held with encouraging results. Important developments are especially looked for in Vancouver, where Mr. A. J. Pineo, a lay preacher, is holding regular services, and the same gentleman is co-operating with Rev. H. E. Kellington at Victoria, where a church has also been gathered. Mr. Pratt refers specially to the work at Winnipeg, which has a bright future before it. The need of a church home is, however, pressing, and the help which has so far been received in aid of the scheme to erect a building is gratefully acknowledged. During the year the names of various settlers have been sent to Mr. Pratt, and he hopes to have further opportunities of extending the hand of fellowship to many more friends of the churches who may be passing into the country. The report closes with an emphasis upon the importance of the work in Canada. "The rapid growth of the country, its increasing importance and greater promise, offer an opportunity and a duty to us as the holders of an ennobling and inspiring faith."

In connection with the annual meeting, numerous interesting communications and letters of greeting from all parts of the world were received by the secretary of the Association. The following, which enshrines the cordial spirit of them all, will appeal with a special note of intimacy to many friends:—

201, West 55th Street, New York,
May 11, 1910.

DEAR BROTHER MINE,

The invitation from the Committee to come to the Anniversary Meetings in

Whit-week lies under my other hand, and glad I am to be so remembered, glad I should be also to come, but cannot dare to undertake the journey. I am wending along to the eighty-seventh milestone in my pilgrimage, and, like the tribe of Ephraim, my strength now is to sit still when I may, and "plead exemption on account of age," when I may with good reason. Three days from this date it will be 60 years since I set my feet on this new home, while the dear old home still holds on to my heart. And it is fifty years and some months to the good since you gave me the right hand of fellowship at our Western Conference. You, I say, because we have one Lord, one Faith, and one Baptism, and I know if I could cross over I should feel say ten years younger to be with you, but I must stay home all the same, only my heart will be with you, the host of my dear friends, known and unknown—unknown and yet well known. And I am in love.—Always yours,

ROBERT COLLYER.

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

ANNUAL MEETING.

THE annual meeting of the above society was held at Essex Hall on Thursday afternoon, May 19. Miss Clephan presided, and in the absence of the honorary secretary, Miss Florence Hill, who was unfortunately prevented from being present owing to illness in her family, the minutes were taken as read. Miss Clephan alluded to the loss which the Postal Mission had sustained in the death of Mrs. Bayle Bernard. Miss Tagart spoke briefly on the work of the Postal Mission, and referred to the most interesting passages in the Report.

SUMMARY OF REPORT.

Correspondents.—The total number of new correspondents during 1909 has been 1,585, as against 1,213 the year before; showing a slight increase. The total number of old correspondents still on the books is 1,770.

Advertisements.—Thirty-nine newspapers have been used. The six that brought most applications for literature were as follows:—*The Christian Commonwealth* 511, *Daily News* 165, *Literary Guide* 102, *Clarion* 79, *Co-operative News* 60, *Lloyd's Weekly* 53.

Perhaps the most interesting new feature of work this year has been the prospect of getting some Mission work done in China. This has come about through the help of Mr. Shipway, a civil engineer, a Postal Mission correspondent, who has lived many years in China, and who is deeply interested in the people. He is impressed with the belief that the Unitarian faith would appeal to educated Chinese far more strongly than orthodox forms of Christianity. During a brief stay in England this summer, Mr. Shipway showed active interest in Unitarianism, and induced the C.P.M. Committee to advertise in a Chinese Students quarterly, circulating in England. He drew up the advertisement, which took the form of a long quotation from Martineau, and he offered to undertake any correspondence it might entail.

The Committee have been glad to send gifts of books to Mr. Terry, of Freetown, West Coast of Africa, who is acting as secretary to a large circle of readers. They have also presented Mr. Ethelred Brown, of Montego Bay, Jamaica, with several standard Unitarian works to form the nucleus of a theological library. Mr. Brown is the leader of a Lay Unitarian centre of coloured men, which has been organised with the help of the American Unitarian Association.

Finance.—The total receipts of the Central Postal Mission for 1909 were £245 5s. 11d., including grants from the British and Foreign Unitarian Association of £30 for the chapel at Bedford, and £2 10s. for the chapel at Framlingham. The grant for Framlingham has been gradually diminished, and it is understood that it will cease in 1910. The Central Postal Mission are very anxious to maintain the Framlingham chapel; it is one of the old Meeting Houses dating from 1660, and owes its origin to an ejected minister.

Some time ago the Rev. R. Newell intimated to the Committee that he wished to resign his post of Suffolk Village Missionary, as he thought a change desirable. He has laboured for seven years in Suffolk long and earnestly, taking an active interest in the social welfare of the people, and is much respected by all. The Committee wish to express their thanks to Mr. Newell, and their best wishes will go with him in his new sphere of labour.

In the absence of Mrs. Reid, of Swansea, the Rev. Simon Jones (Swansea) moved the adoption of the report in a sympathetic speech, and the resolution was seconded by Mrs. Roberts, who gave a humorous and encouraging account of the work which is going on in Liverpool. The election of the committee and officers for the ensuing year followed, Miss Tagart being re-elected as president, and Miss Florence Hill as honorary secretary.

VILLAGE WORK IN SUFFOLK.

Mr. H. G. Chancellor, M.P., moved a resolution expressing the appreciation of the committee for the earnest and strenuous efforts of the Rev. R. Newell, as Suffolk Village Missionary, for the past seven years. Mr. Chancellor said it had always given him intense pleasure to go down to Bedford. There was something so fresh and unconventional in the services, and an opportunity was afforded for learning something about the hard life of the people in such remote country places. Mr. Newell had been regarded by the villagers as an elder brother, and he had tried very hard to make these ignorant labouring folk understand what economic independence and self-respecting manhood signified. It was uphill work, but many of the people were genuinely interested, and were at least beginning to realise what the word *manhood* meant. Mr. Newell stood for freedom and justice, and he had made the name of Unitarians respected—and disliked. The resolution was seconded by Mrs. Bredall, and carried. Mr. Newell, responding, mentioned the fact that 47 men had joined the Workmen's Club at Bedford, which was not a bad number for a little village. He felt that the work should be carried on, and wished prosperity to his successor.

CONFERENCE.

After the business meeting, a conference took place on "How can we link together scattered Unitarians and aid struggling causes?" The Rev. H. Fisher Short opened the discussion in a vigorous speech. Mrs. Tucker, the Rev. F. Hall, and the Rev. W. A. Weatherall also spoke.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN,

ANNUAL MEETING.

THE annual meeting of the British League of Unitarian and other Liberal Christian Women was held at Essex Hall on May 18, the chair being taken by Mrs. Blake Odgers (vice-president). Before the ordinary business of the meeting was proceeded with, Mrs. Bartram moved a vote of sympathy with the Queen-Mother in her great sorrow, and it was proposed that the secretaries should send

her a copy of the resolution. This was seconded by Mrs. Roberts, of Liverpool, and passed by the meeting, all standing. Mrs. Blake Odgers then extended a warm welcome to the delegates, and said that letters had been received from Lady Talbot, Lady Lawrence, and others, regretting their inability to be present. The minutes were read by Miss Violet Preston (hon. secretary), and approved, after which Miss Herford (organising hon. secretary), who was cordially received, presented the report. The following extracts will give some idea of the useful work which is being done by the League, now two years old.

"By the generous help of a friend, the committee have been able to send their organising secretary to address those societies expressing a wish to learn more particulars as to the aims and objects of the League, and what exactly is involved by application to it.

"In this way the League's representative has addressed twenty meetings in different parts of the country, and has everywhere met with a warm welcome, and a courteous hearing, while in almost every instance affiliation has been the result.

"Many good suggestions for the promotion of the objects of the League were made at the Council meeting held last November in Essex Hall, some of which the committee has already acted upon.

"Arising out of one of these suggestions, the new 'Fellowship Section' has been started. Its special object will be to try and get into touch with those young women, members of our congregations, who, leaving home to enter service, business, professional or college life, are so apt to drift away from us into other churches or away from any church at all. This new work is only taking shape, and must develop as time and experience dictate.

"Since last annual meeting the following branches have been formed: Ilminster, Pontypridd, Islington, Walthamstow, Leytonstone, Ilford, Forest Gate, Pendleton, Finchley, Padiham, Mossley, and Hull, while the women's societies in Preston, Leeds, Ansdell, Blakley, Failsworth, Derby, Cosley, and Bolton have all passed resolutions to affiliate, though they have not actually joined yet.

"The League, beginning the year with 28 branch societies and 24 individual subscribers and members, has now 38 on its roll, with another 8 in sight, and a list of 75 individual subscribers."

Mrs. S. Martineau, in presenting the treasurer's report, spoke gratefully of the help which she had received from her subscribers and supporters, and paid a tribute to Miss Herford for her devotion to the cause they had at heart, and her untiring efforts on behalf of the League. The following is a summary of the report:—The close of the second year shows the League to be in a healthy position financially. Commencing with a cash balance of £2 ls. 1½d., and a deposit (the donations of life members) of £20, the financial year closes with a deposit of £30, and a balance in hand of £8 18s. 6½d., of which £5 was a special donation for Whit-week expenses. In addition a generous gift of £20 was received for extension work, of which £16 16s. 4½d. is carried forward.

Mrs. Blake Odgers, in moving the adoption, the report, said that she regarded the secretaries' report as an extremely modest one, and no one hearing it could form any idea of the amount of work that had been going on throughout the year. They were only now laying the foundation of the League that was to be, and it took more than two years to show all the results hoped for. She wished to express their appreciation of the help they had received from the B. & F.U.A., which had believed in them from the first. Miss Clephan (Leicester) seconded the resolution, and gave a few hints out of her own experience as to public speaking, and the way to conduct

meetings. Mrs. H. Enfield Dowson also supported the motion, which was carried.

The election of the officers and committee for the coming year followed, Mrs. Tucker moving the resolution, which was seconded by Mrs. Bartram (Islington), and supported by Mrs. Mellone (Edinburgh). A short discussion followed, in the course of which several suggestions were made as to the way in which the work of the League could be extended.

A pleasant novelty in this year's proceedings was a supper given on May 17, to the delegates attending the meeting by the London Hospitality Committee. Lady Bowring was in the chair, and there was a large attendance of guests. A hearty vote of thanks was passed to Miss Brooke Herford and Miss Violet Preston, with whom the idea had originated, for the admirable arrangements.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

ANNUAL MEETING.

The 17th annual meeting took place at Essex Hall, on Thursday, May 19, at 5 o'clock. In the absence of the President, the Earl of Carlisle, the chair was taken by Mr. H. G. CHANCELLOR, M.P., Vice-President.

A hymn was sung from the newly-published N.U.T.A. Hymnal, and Mr. GEORGE WARD offered prayer. The CHAIRMAN, in submitting a vote of condolence with the Royal Family, said that all classes had lost a friend, and all causes which make for peace had lost a great upholder. One seldom looked to a king to establish or endorse great innovations, but Edward VII. greatly assisted Temperance Reform when he announced that the King's health might be drunk in water. All sections of social reformers sincerely mourned his death, and revered his memory. In the field of Temperance Reform there were most hopeful signs not only there was a reduction in the amount of drink consumed per capita, but there were reduced facilities for the sale—and these were definite and permanent tendencies. It had been stated that clubs were taking the place of public houses; Government returns showed that during last year there were 5,321 less public houses, while there were 764 more clubs; there was but little danger in that direction. The extra licence duties in the Budget proposals and the introduction and progress of the Temperance (Scotland) Bill were signs of the temper of the Government majority in the House of Commons, and he hoped that by the support of the House of Lords, the Bill might become law.

Mr. BREDALL read the seventeenth annual report, and Mr. EDWARDS presented the statement of accounts. THE REPORT showed that a new hymn-book had been published suitable for Bands of Hope and Temperance Societies, its cost, £46 0s. 2d., had been largely met by donations to the extent of £28 6s. 6d.; it had been warmly received wherever seen. There were 72 affiliated societies and 221 members, but connected with the Unitarian fellowship there were altogether 93 Bands of Hope and Temperance Societies. The total roll of all societies was 7,060, with an aggregate average attendance of 5,416 at the meetings during 1909. Articles on temperance topics had regularly appeared in the *Unitarian Monthly*, 100 copies of which were freely distributed each month. Sixty-three special services were held on Temperance Sunday, 1909, and the attention of ministers was called to this annual temperance festival. 5,343 copies of *Young Days* were sold at reduced terms, and 3,500 copies of the Annual Letter to Sunday-school teachers had been sent out on the subject of Temperance Lessons in Sunday-schools.

On the motion of Rev. J. C. STREET, seconded

by Mr. T. P. YOUNG, the report and balance-sheet were adopted.

The Rev. Dr. W. TUDOR JONES spoke of the beneficial effect of Local Option in New Zealand. Experience "down under" went to show that where temptation to drink was taken away, the craving disappeared. There were signs of hopefulness in the temperance outlook—in enlightened public opinion, &c., but progress was not possible without individual effort. In New Zealand he was frequently asked in relation to temperance problems, What are Unitarians doing? and he was glad to draw attention to the N.U.T.A. and the prominent work of the Earl of Carlisle; it had a salutary effect upon social workers. He proposed a vote of thanks to the retiring officers; this was seconded by Mr. S. P. PENWARDEN, and carried.

The Right Hon. the Earl of CARLISLE was re-elected President, and Mr. J. BREDALL, Hon. Sec.; Mr. A. W. HARRIS, Hon. Treasurer, respectively.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

ANNUAL MEETING.

THE annual business meeting of the above Union, preceded by a meeting of the Council, was held at Essex Hall on Wednesday afternoon, May 18, when Rev. J. M. Lloyd Thomas presided over a good attendance. The report of the committee recalled the successful summer school for the study of social questions, which had been held at Manchester College, Oxford, in July last, and mentioned one interesting and important result of it. As the Social Service Unions of other religious bodies had responded very heartily to the invitation to send representatives to the summer school, it was felt that it might be possible for all these unions to co-operate with a view to mutual stimulus and more effective action. This idea was not lost sight of, and, on December 10 last, on the invitation of Miss Gardner (Friends' Yearly Committee on Social Questions) and of Professor Lofthouse (Wesleyan Methodist Union for Social Service), an informal conference of representatives of the unions was held at Birmingham to discuss possibilities of co-operation. It was agreed to form a central committee consisting of the president, secretary, and one other member of each union. It is gratifying to know that, as a result of this, on May 31 the Bishop of Birmingham will preside at Birmingham over a further conference, to which all the Social Service Unions established on a definitely religious basis have consented to send representatives. Amongst other items on an interesting agenda, this conference will discuss methods of organising study circles, the possibility of the joint publication of literature for such circles and for general use, and the feasibility of holding an interdenominational summer school in 1911.

The report also called attention to the lecture list, which will shortly be sent to the secretaries of churches, Sunday-schools, guilds, &c., in the hope that it may be used in the preparation of next winter's programmes.

Mr. Richard Robinson, the treasurer, presented a satisfactory balance sheet, and, on expressing his regret that, owing to pressure of other engagements, he found himself unable to continue in office, a cordial vote of thanks to Mr. Robinson for his services as treasurer since the Union was founded was passed unanimously.

The following were elected officers for the ensuing year:—President, Rev. J. M. Lloyd Thomas; Vice-presidents as before; Council as before, with the addition of Miss Lucas (Darlington), Rev. E. W. Lummis, and Rev. F. Hall; treasurer, Mr. C. Weiss; Committee, Miss H. M. Johnson, Rev. H. Gow, Rev. A. A.

Charlesworth, Rev. J. A. Pearson, Dr. Lionel Taylor, Mr. Harrop White, Mr. W. J. Clark with Miss C. Gittins and Mr. R. P. Farley, secretaries.

NATIONAL CONFERENCE.

SYMPATHY WITH THE ROYAL FAMILY.

A MEETING of the Committee was held at Essex Hall, London, on Wednesday, the 18th inst., the President in the chair, when the following Addresses to King George V. and Queen Alexandra were approved and ordered to be sent:—

To His Most Excellent Majesty George the Fifth.

The Loyal Address of the Committee of the National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian, and other non-subscribing or kindred congregations.

May it please your Majesty.

We join with all your loyal subjects throughout the Empire over which you have been called to reign by the death of our late beloved Sovereign, His Majesty Edward the Seventh in profound grief at his loss, and pay our respectful homage to his memory. He will ever be held in grateful affection by us for his manifold services to his people. As members of Christian Churches we pay our tribute to his noble devotion to the cause of peace and good-will between the nations of the earth, and of his untiring labours for its promotion. In their success we recognise the greatness and the extent of his influence, won by the loftiness of his aims and the world-wide confidence in his character. Universally held in esteem by the nations of Europe and their ruling Powers, he was listened to as none other in his time in international affairs; and his name will be held in lasting honour as Edward the Peacemaker. We hold him in no less honour for the example he set to all his subjects of devotion to his high duties, never sparing himself, for his maintenance of the spirit of the Constitution as the guiding principle of his too short reign, for his tender regard for all classes of his people in suffering or calamity with a sympathy that never failed. Recalling what he was to his realm, we respectfully approach your Majesty's Throne with the expression of our condolence with your Majesty and your gracious Consort, Her Majesty Queen Mary, and all the members of your Royal House.

Earnestly praying that the Divine blessing may rest upon your Majesties in the exalted position which you are called to fill, and upon all your Majesties' family, we have the honour to be your Majesty's humble and loyal subjects.

On behalf of the Committee.

(Signed) H. ENFIELD DOWSON, *President*.

JAMES W. SCOTT, *Treasurer*.

JAMES HARWOOD, *Secretary*.

To Her Most Gracious Majesty the Queen Mother.

The humble Address of the Committee of the National Conference of Unitarian Liberal Christian, Free Christian, Presbyterian, and other non-subscribing or kindred congregations.

May it please your Majesty.

We unite with the whole Empire in our grief for the death of our late beloved Sovereign, His Majesty Edward the Seventh, holding in grateful memory his devoted services to his people throughout his vast dominions, his generous efforts in relief of the sick and the suffering, and his unflinching sympathy with his subjects of all sorts and conditions in their sorrows and calamities. We pay our tribute to the great influence he exerted in the cause of peace and good-will among the nations. We recognise in him a loyalty to the Constitution which has left to your Majesty's Royal Son, His Majesty George the Fifth, a throne established in increased strength in the confidence of the people. That your Majesty may live to see

the King whom you have given to us as beloved by the nation as his Royal Father is our devout hope.

We pray that your Majesty may find some solace in your great sorrow in the universal tribute of honour and esteem paid, not only by the whole Empire, but by the civilised world, to the departed King, and in the deep affection felt for your Majesty.

We humbly offer to your Majesty our reverent sympathy, with the prayer that He, in whose hands are the issues of life, may give your Majesty comfort in your grief.

We have the honour to be your Majesty's obedient servants.

On behalf of the Committee.

(Signed) H. ENFIELD DOWSON, *President*.

JAMES W. SCOTT, *Treasurer*.

JAMES HARWOOD, *Secretary*.

THE SOCIAL VALUE OF SPIRITUAL LIFE.

DR. MELLONE AT THE KING'S WEIGH HOUSE.

THE Spring Assembly meetings of the Liberal Christian League were continued last week. On Tuesday the Rev. E. W. Lewis presided over the conference when the Rev. Dr. Mellone read a paper on "Spiritual Religion: its Value in Social Life." Dr. Mellone said that one of the most hopeful signs in recent religious thought was seen in a new treatment of the doctrine of the Indwelling God. This conception had been taught rather as an august idea than as a life-giving force, but men were now demanding that it should be followed out to its consequences. Man was not isolated from God, or God from man, but God and man united, working purposely and continuously together, and if we could make this thought take hold of the souls of men its practical results would be almost vaster than we could conceive. Nevertheless we must not foster the greatest error of evangelicalism, which encouraged a purely individual devotion without social significance. Dr. Parker once said in New York, "God and one man could make any other religion, but it takes God and two men to make Christianity." Every human good was at once a common good and a spiritual good. The essence of sin, in Dr. Westcott's words, was selfishness, self-assertion. Any indulgence which lessened our efficiency or brought injury on another was sinful, because "we are members one of another."

The common good was also a spiritual good; it concerned character or true manhood, which was a spiritual thing, and did not end with what was material and visible. It demanded that all alike should have opportunity of fulfilling a part in a divine society by developing a corresponding character. Wealth could minister to life, but it was not life. Far more important were the human beings who produced and used wealth. It might seem hopeless to dwell on such things in a commercial age like ours, but history showed that the spirit of ages always seemed strongest and most invincible just at the critical time when it was about to yield to something better. None the less, it would be mere folly to ignore the real strength of the obstacles against which we had to contend. Race instincts inherited through countless generations, and the whole influence of Western civilisation, from the cradle to the grave, tended to self-assertion, self-glorification, and the strengthening of the differences and deepening of the separations which divided persons or groups from one another. This did not mean that there was less private morality in the world than there used to be; the point was that the existing ideas of what was right and just in social life are thoroughly imperfect.

The standing miracle of human life was that in spite of all our divisions and differences, we were able in part to represent to ourselves the inner life and feelings of others by means

of our social insight, which included all that the moralist had called 'general benevolence,' 'sympathy,' 'parental affection,' and so forth. Its limitations were sometimes extreme but consideration and social imagination could alone supply the new sense of social obligation which was the crying need of our time. That such a sense was even now beginning to grow was in very truth one of the signs of the coming of the Son of Man.

The idea that the thought of the indwelling God was only a fair dream, dreamt by those who knew not the realities of the world, was the only real atheism that had ever existed, but it was an atheism too deep for argument to deal with. Only by life could this doubt be solved. "Choose to be a man, and live as a man, and you will find it possible to believe in men, not for what they are but for what they have in them to become; and, first believing thus in man, you will find life and experience teaching belief in the indwelling God. Choose not to be a man, choose to be an animal, and assuredly your faith will adapt itself to your life."

MEMORIAL SERVICE AT THE CITY TEMPLE.

THE City Temple was crowded in every part for the special Memorial Service on the day of the King's funeral, many people being unable to gain admission. An unusual aspect was given to the church by the purple draperies round the pulpit, relieved by vases of white lilies, and the sombre appearance of the black-garbed congregation. Several representative ministers occupied the pulpit, including the Rev. A. J. Forson (Glasgow); Rev. Arthur A. Bourne, Rev. W. H. Drummond, Rev. H. Gow, Rev. W. Garrett Horder, Dr. Clifford, who offered prayer; and Mr. Campbell and Dr. Horton, who delivered short addresses. The lessons were read by Mr. Drummond and Mr. Garrett Horder. Mr. Campbell spoke of the various reasons why King Edward held so high a place in the affections of his people, and Dr. Horton, touched specially upon the debt that the Free Churches of England owed to the late King.

LIBERAL PROTESTANTISM IN FRANCE.

AT the luncheon given by Mr. John Harrison in connection with the anniversary meetings of the British and Foreign Unitarian Association which we reported briefly last week, Professor Bonet Maury, of Paris, spoke as follows of the present situation of the Reformed Churches in France:—"These churches indeed have met, with heavy losses since the beginning of our century; Ferdinand Fontanes, the eloquent preacher, Albert and Jean Réville, the great Christian scholars, and Ferdinand de Schickler, the most eminent representative of French Protestantism. Since the latter's death (November, 1909), our body is, as it were, beheaded, so that our leading committee has only a vice-president, Mr. L. Sauret, president of one of the chambers of our Supreme Court. The *Union Nationale des Eglises Réformées Unies* consists of about 112 congregations, with 115 ministers. These churches are grouped together into five regions or districts, (1) Paris-Nord Cevennes, (2) Rhone et Loire, (3) South-East, (4) South-West, (5) Porton-Saintonge. Each district has its own president, and is self-governed. The National Fund at Paris acts as the clearing-house of the five funds of the departments.

Until now, the National Fund, owing to vigorous efforts made by Parisian contributors, has been able to make both ends meet for the maintenance of all the needs of our congregations. But by December, 1910, there will be a large increase of expenditure, for until

then, according to the law of disestablishment, the greater part of the vicarages have been freely granted by the municipalities; whilst from that date the "Association Cultuelle" will have to pay for these, the new charge amounting to £1,000. Besides this organisation, the Central Committee has established a fund for the pensioning of the ministers, through which each minister who is 60 years of age will enjoy a pension of about £50 per annum. But the Committee has not only provided for the well-being of our clergy, it has also stimulated the inner life of our congregations, and the progress of pure Christian religion among our country people, especially in holding Synods in the said regions, and through visitation of the poorest districts.

Among others, the Society for the Propagation of the Gospel, founded at Pau (IV. Region), led by the Rev. E. Roberty, is still gaining ground among the Roman Catholic farmers. Many more results could be obtained if we had more men. This is the black spot on our horizon—the difficulty of recruiting students in divinity. After all, this difficulty is not confined to our Protestant churches, but is general, and our Committee is doing its utmost to remedy the evil. However, we have some bright prospects. The Union of the Reformed Churches, so-called, of Jarnac, which consists of about 100 congregations, goes on parallel lines. Our unions have similar principles, so that 87 of our congregations are affiliated to Jarnac. We do hope that in a not distant future both groups will unite. The union has already taken place in our church of the Oratoire, and the Foyer de l'Ame (Wagner's church) at Paris; there you will see every shade of liberal belief joining in the perfect brotherhood of a Christian life. Both congregations are genuine types of a Liberal Christian Church, and they are progressing because they keep, according to the Apostle's precept, "the unity of the spirit in the bond of peace."

NEWS OF THE CHURCHES.

Memorial Services for the King.—We have received many accounts of memorial services held on the day of the King's funeral in different parts of the country, for which we are unable to find space. In several instances these services have been marked by fraternal relations among the members of different denominations, drawn together by the common national sorrow.

Chatham.—The Rev. J. Morgan Whiteman, who was incapacitated by a bicycle accident nearly four months ago, was welcomed back by his congregation on Sunday, May 22, when he expressed his appreciation of the services rendered by ministers and laymen, who had taken duty while he had been laid aside.

Cheltenham.—On Wednesday evening, May 25, the annual Congregational meeting was held, preceded by a tea and social re-union. The Rev. Rudolf Davis, B.A., of Gloucester, presided, and during the evening gave, on behalf of those present, a special welcome to the Rev. J. H. Smith, who has recently commenced his ministry at this church.

Gateshead: Unity Church.—The tenth anniversary services were held at this church on Sunday, May 22, when a large congregation assembled morning and evening, the special preacher being the Rev. Matthew R. Scott of Southport. On Monday the annual tea was held in the hall of the United Methodist Church (kindly lent for the occasion), followed by a public meeting in Unity Church, when the chair was taken by Mr. J. Duncan Donald.

Hastings.—The ladies of the Sewing Circle and others connected with the Free Christian Church, have kindly presented a silk pulpit

gown for the use of the minister. Mrs. T. Elliott has lent for use on the platform, a handsome and beautifully carved chair. The Rev. S. Burrows has presented to the church a new cover for the Communion Table, and also three brass altar vases for flowers.

Horsham.—The 137th Whit-Sunday anniversary was celebrated on May 15, when the services were conducted by the Rev. H. Gow, of Hampstead. Friends from Hackney, Stamford-street, Ditchling, Broadwater, Haywards Heath, Brockham, Billingshurst, Slaugham, and Woking were present. Collections were taken amounting to just over £6, on behalf of the British and Foreign Unitarian Association, and the Provincial Assembly.

Ilford.—Every seat was occupied on Sunday evening, May 15, when the Rev. T. E. M. Edwards preached on temperance at the request of the Cranbrook Lodge of Good Templars.

Leeds: Mill-hill.—A presentation was made on Whit-Sunday to Mr. and Mrs. Clayton, on the occasion of their golden wedding, after the distribution of prizes to the Sunday-school scholars. Mr. Clayton has been a teacher and superintendent for over 35 years in the Mill-hill School, and his earnest and faithful services have thus been suitably recognised.

South Shields.—The Challenge Shield, given by the Secretary of the South Shields Band of Hope Union, for the neatest and most orderly turn-out, was awarded to Unity Church Band of Hope at the annual demonstration which took place on Tuesday in Whit-week. The shield is to be held for twelve months.

NOTES AND JOTTINGS.

A WRITER in the *Manchester Guardian* commenting on the King's funeral says, "a friend of mine who asked a Spaniard his view of the procession found that the point that struck him was its preponderatingly military character. In Spain, he said, they would have had at least a thousand ecclesiastics. All the bishops, the judges, the Ministers, and all the civil service, and at the same time more soldiers. Probably Henry the Fifth's funeral procession was somewhat on these lines. But a Sovereign's funeral is now regarded as so strictly a military funeral, the funeral of the chief of the army, that it is not likely yet awhile to become in any general way more national."

At the farewell dinner which was given in Leeds by the National Commercial Temperance League to the Rev. Dr. J. G. Simpson, Canon-designate of Manchester in succession to Canon Hicks, reference was made by the Rev. Charles Hargrove, on behalf of the Leeds Temperance Council, to the great services of Dr. Simpson to the cause of temperance.

A NOTE from Pastor Hocart, of Brussels, states that his successor has been appointed and will begin his duties in September. The Rev. Paul Ceissoniere has been in the ministry about twelve years, and his present church has recently allied itself with the moderate liberals known as the party of Jarnac. Mr. Ceissoniere is especially recommended by the Rev. Etienne Giran of Amsterdam, and Mr. Hocart speaks of the appointment with great satisfaction.

THE annual conference of the Church Socialist League was held at Birmingham last week, when some important resolutions were passed. The Rev. Arnold Pinchard (Birmingham) presided, and in the course of his opening address said that they must not allow minor differences in any sort of way to interfere with, or break up, the strong sense of fellowship that they enjoyed one with another as Socialists bound together in the

bond of unity which was the bond of their Churchmanship. Their immediate business was the conversion of the Church to a better kind of Christianity, and in things material to Socialism, and they must not appeal, or appear to appeal, to one set of opinions in the Church more than to another.

THE foundation stone of a new Bunyan Memorial Hall was laid at Elstow, near Bedford, by Sir Frederick Howard last week. For nearly a hundred years a congregation connected with the Bunyan meeting at Bedford has worshipped in the Moot Hall on Elstow Green, and has been served by a succession of faithful workers. It is now felt that the congregation should have a more permanent and better equipped home for its work. In this old-world village there are many memories of Bunyan and his times, and it seems fitting that there should be a memorial building in which the people should meet to draw inspiration from his teachings and uphold his traditions. The new building will be constructed with half-timbered gables, Tudor bay windows, and red-tiled roof. In addition to the hall for public worship there will be class-rooms for the Sunday-school. The site is on the main-street, nearly opposite the Bunyan cottage.

PROFESSOR J. H. B. MASTERMAN is giving a course of lectures for working people on "The History of London" in the lecture theatre of the Civil Service Commissioners at Burlington Gardens, and last Saturday an audience of over 1,200 assembled to hear him. This course, in addition to three previous courses, has been arranged by the University Extension Board, in co-operation with the Workers' Educational Association, and the lectures are very popular.

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On Thursday, the 2nd June, at 10 o'clock, a.m., a Devotional Service.

At 10.30 a.m., the President's Address by the Rev. George Lansdown, of Billingshurst.

At 11 a.m., Business Meeting.

At 12.30 noon, Luncheon will be provided, at which W. Walker, Esq., J.P., C.C., of Trowbridge, will preside.

At 3 p.m., the Business Meeting resumed.

At 7.15 p.m., a Public Meeting, at which the Right Worshipful the Mayor of Chichester (G. M. Turnbull, Esq., J.P.) will preside, supported by Mr. Alderman Holt (Deputy Mayor), Mrs. Ginever, C. R. W. Offen, Esq., of London, and others.

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